1:Murphy and Quain E-4,5 (1938) 1955
SP23 Trumai SP23

226 although not everyone owned one. Quain also described Trumaí fish nets, but netting must have been a minor technique, as he did not see it practiced during his stay.

[171] Throughout the upper Xingú area it was common practice to construct fish dams across the mouths of lagoons. There were two such fish weirs in the Trumaí lagoon, one near its mouth, the other across a small inlet near the village. Their purpose was to block the fish from escape to the main stream when drugs were placed in the water. They were built by driving upright stakes into the floor of the lagoon, after which a wall of rubbish and branches was built against the fence. One dam was constructed by the village cooperatively, while the other was said to have been built by a single man.

226 423 The Trumaí lagoon was considered the property of the community, and the Trumaí maintained exclusive fishing rights in it. The water in the lagoon is clear in comparison to the muddy Kuluene, and the fishing excellent. A good proportion of the fishing was done there, especially when traps and poisons were used, but they also had fishing rights in other lagoons within the territory of abandoned Trumaí villages. In addition, they fished in the Kuluene and Kuliseu and ranged as far afield as the Batoví River.

576 [201] While most fishing trips were carried out within a day, some lasted two or three days. When the fishermen returned, they were greeted with a conventional shout by all the villagers. The shout was meant to welcome the food rather than the fishermen, and similar cries were heard when well laden gathering parties returned from a short jaunt into the forest.

501 422 226 About one-half of the men owned canoes, and according to Quain's informants, only six did not know how to build them. The bark canoes of the upper Xingú are not difficult to make, and it can be assumed that the community did not need more, inasmuch as fishing parties always consisted of two men. Larger groups went out of the village in a body when many fish were needed for a ceremony or to feed guests, but they usually split into pairs. Cooperative fishing groups of more than two men were needed only for drugging and perhaps for netting. On one *tuwasi* fishing expedition over half the males of the village went to the lagoon with bundles of shredded bark. Quain noted that this was one of the few examples of group labor transcending the immediate family.

226 571 Two-man fishing expeditions were composed of the owner or borrower of the canoe and his helper (*tau*). The *tau* generally paddled while the owner fished. Only while serving as a helper was he referred to as the *tau* of that man. Thus, if a person went as the helper of Makurawa, he was referred to as "Makurawatau." He shared in the catch, but whether he received less than the canoe owner is not indicated by the field notes. There seemed to be no fixed standard for the selection of the *tau*, nor

1:Murphy and Quain E-4,5 (1938) 1955
SP23 Trumai SP23

PLATE II

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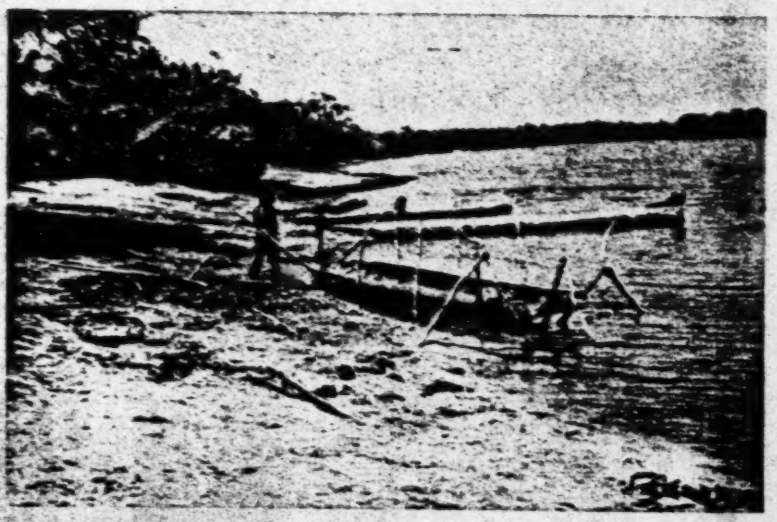

Trumaí camping at Karajaja

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Working Manioc

1:Murphy and Quain E-4,5 (1938) 1955
SP23 Trumai SP23

The situation was comparable to the previously mentioned communal planting of the garden of the Kamayurá, Uluku.

Canoes

The standard bark canoe of the upper Xingú was made and used by the Trumaí.[4] Construction was simple and much less time was required to complete it than the typical dugout canoe of the tropical forest. A long, rectangular piece of bark was cut from the *jatobá* tree by men standing on platforms. The bark was then heated over a fire to soften it. The sides were bent up, and the top end of the bark, which narrowed slightly, was made into the bow by bending it upwards. The center of the stern was bent inwards, allowing the whole stern to be well above the water. Leaks were mended with patches of river mud or clay. Propulsion was by paddle, although occasionally poles were used.

There was also one small dugout in the village which belonged to Aloari, Quain's cook and helper. Aloari had been a Yuruna captive, and it was undoubtedly during this experience that he had learned to make this type craft. He also had a bark canoe and was the only Trumaí to own two canoes.

Basketry

The Trumaí men manufactured baskets that were variously shaped and served several purposes. In general, the Trumaí were less skilled in this art than their upper Xingú neighbors. Among the baskets described by Quain was a deep, round tray made of *buriti* fiber and another which was used to store manioc flour and, when equipped with shoulder and forehead tumplines, to carry loads. The latter was an openwork container made of bark strips. A smaller basket of this type was made of *buriti* fibers. The manioc sieve, or *tuafi*, was made of stiff *buriti* fronds and was also used to store small articles. It was made by the women. The women also made a bark cloth bag known as the *idesnit*, a term that, in addition, designated the female pubic covering.

All of the baskets and similar containers described by Quain were made by other groups of the area, but the art of manufacturing certain varieties was known to only a few Trumaí. Some baskets were obtained in trade.

Textiles

All work in cotton was the exclusive province of the women. Hammocks of both twined and woven types were made. The loom consisted of two upright posts between which a warp of *buriti* fiber was extended.

[4] Cf. von den Steinen 1897, pp. 322–23.
[1.e. building Quain's house--Analyst]

/191/

000

Thirteenth Chapter

Meeting With the Trumaí

During the night Castro's canoe, the only one whose load was not brought to shore, floated away; in two hours it travels one legoa; Valentin and Satyr set out in pursuit.

122 31 Aug. φ 11° 46'.5, λ 31'.6, km. 18.12, total 466.81.
132 4:10 A.M.: I 744.0, dry. 19.2.
6:45 A.M.: I 744.6, II 737.0, dry. 19.4, wet. 19.0, strc. 9°, water 25.8.
5:40 P.M.: I 744.4, II 735.6, dry. 24.8, wet. 21.9, horizon hazy 4, wind = 0, water 27.9.
9:45 P.M.: I 745.0, dry. 20.8.

484 "Vem os compadres! oh, quantas canoas!" suddenly rang
• 501 out around 10:00; "the compadres are coming; oh, how many
609 canoes!" The soldiers hastened from the nearby camp in the forest; everyone armed himself and watched the canoes drawing up picturesquely in a long row -- and a magnificent sight it was as one after another came around the bend and slowly drifted down the Kulisëu. Two Indians stood erect, with quiet composure, their bows in readiness; a third sat in the center and scarcely moved the oar. We counted 14 canoes and 43 persons.

/191 cont./

484 In perfect order, as though this were a carefully rehearsed theatri-
501 cal performance /192/ supported by very successful scenery, the
609 long, narrow craft glided silently along, a considerable distance from our praia /sandy shore; see the glossary, p. 172 /, closer to the opposite wooded shore; no command sounded. Almost all [291] [302] [289] the naked occupants were painted black and bright red on faces and bodies, many simply blackened all over with soot; on their heads they wore white feather caps, the hair was cut short all [411] around, as among the Bakaïrí; the standing ones were overtopped by the bows, almost two and a half meters long, and in the left hand held a thick bundle of colorfully feathered arrows.

609 Gradually they came to a stop and the stillness was followed
576 by a dreadful noise, a fanatical howling and bellowing. There [101] could be no doubt but that they were Trumaí, for they shouted this word incessantly as though their lives depended on it, beat their fists against their chests, and at the same time made bows with their upper bodies all the more violently since their legs had little room for lively gesticulation. Nevertheless, if any of us had behaved half as excitedly in the canoe, we would surely have fallen hopelessly into the water at the very beginning of the imitation. But we were on firm ground, and the example is contagious. We, too, howled; we, too, bellowed; we, too, beat our chests. Everybody shouted whatever he happened to remember of an Indian language: "Katú, hekatú Trumaí, Bakaïrí, Kustenaú," interspersed with an occasional lusty "diavo," heiliges Donnerwetter /hang it all/ in German, "don't these fellows have any sense?"

[123] But far from it! No matter how invitingly we waved to them, how affably we clapped our hands, how graciously we pointed to our campsite, as though we were speaking to the Spaniard, "Sir, this house is your house," it did not help in the least. It was clear that this performance is official on the Schingú; we should be committing a breach of etiquette were we to speak of other things before we had thoroughly introduced ourselves to each other for half an hour.

1: Steinen--75 D,E-5 (1884) 1886 SP7 Bacairi
Trumai SP28

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501
123
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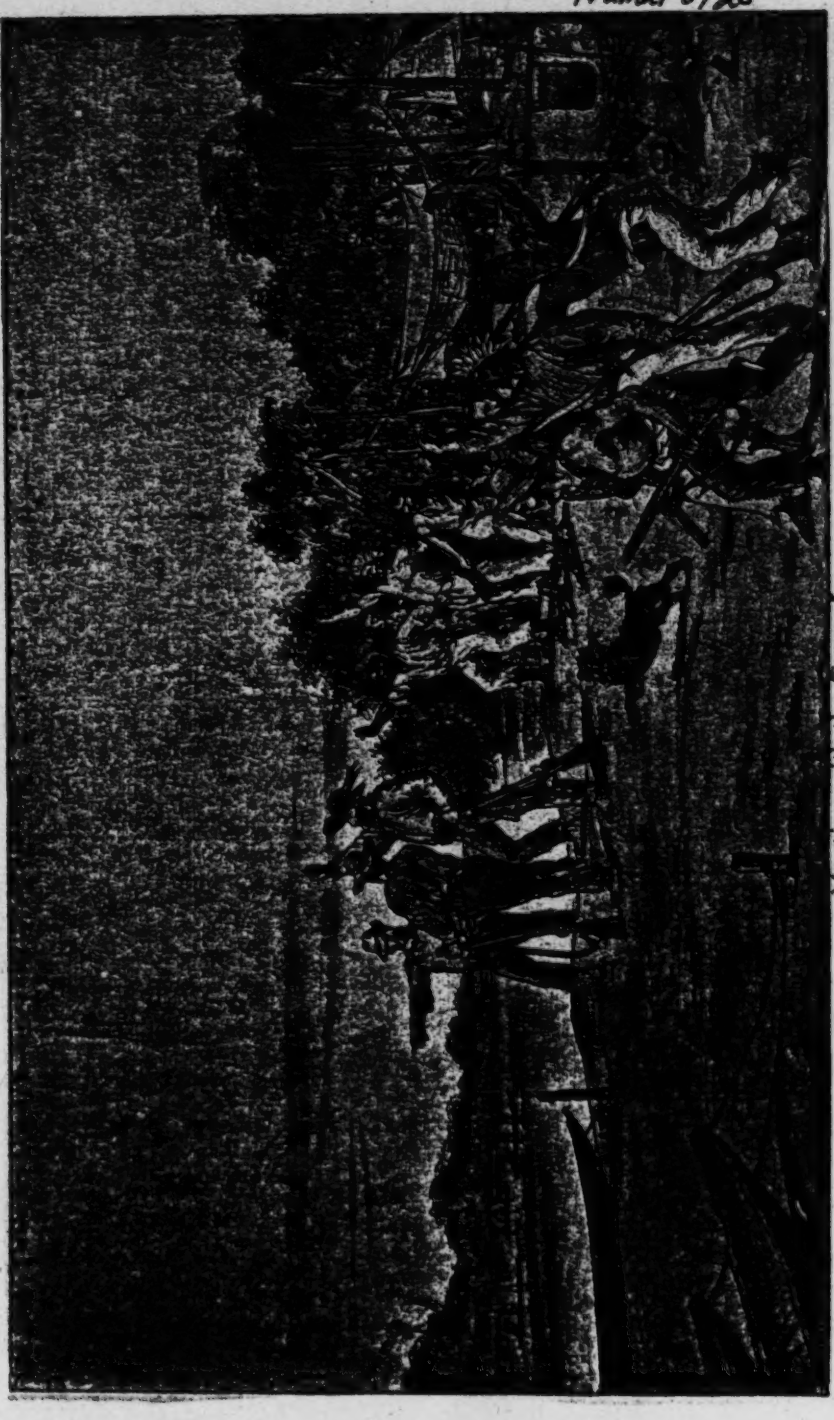

Meeting with the Trumai.

/195 cont./

301 a head-net, above which they pointed upwards, sticking out on
237 all sides, and into which they could be bent back to protect them
415 after use. There was also a dainty little pot with a notched edge,
283 and red cotton strings which several Trumaí wore around the waist
276 or around the lower leg. There was some tobacco wrapped in
415 green leaves; on the beach there were also a few gourd vessels
272 containing insipid, pasty mingau[1] which was just as poor as the mandioca bread.

142 There was no indication that the Trumaí are on a higher level than the Bakaïrí; as far as their body structure is concerned, I did not notice anything peculiar during the brief encounter; in size they did not differ from the Bakaïrí and Kustenaú. The fact that they appeared so ugly in the face may have been due to the
291 disfigurement. They protect themselves against penetrating in-
825 sects in the strangest and most primitive manner -- præputium filo gossypii rubro ante glandem farciminis instar constringunt /the foreskin is bound with red cotton thread in front of the glans in such a manner as to look like farcy/. This arrangement may also be useful in the water against the prying candiru fish.

123 What now? A closer study of the Trumaí is, of course, inconceivable. War has been declared; we have no choice but to disappear from the scene of action as quickly as possible. We are forced to forego all further soundings and measurements and bid the Kuliseu farewell. We can still draw one advantage from the awkward situation, however. Since we have departed this far from the path of virtue, we need not have any scruples about transgressing still more. After all, we did not get back our fine ax (two canoes capsized and sank when the Trumaí fled to land). Why should we hesitate to exchange the most warped and defective canoes for those abandoned there, which are well built and excellently dried out?

501 /196/ Several men are sent out and return with three canoes
171 and a few oars, which do not differ from those of the Bakaïrí; one of them is for Valentin and me, a second will be pulled
000 along as a reserve, the third goes to the sergeant. Meanwhile Castro's craft has also been brought home.

[1] [i.e. a drink mixed with manioc flour--Analyst]

/241 cont./

Y 411 [824] [237] The bows are four-edged, dark brown, a little over two meters long; the arrows are of cambaiuva, a light, hard reed, with pretty, colored feathers, pointed bones, or long bamboo blades. Heavy, dark brown clubs, one meter 35 centimeters long, Y [439] the shape of a staff, and nicely grooved, come from the Karajá (2).

2. Cf. the second ethnographic plate /see p. 168/.

Y 501 The oars have a flared crook by which one levers with the one hand, while the other grasps the shank, and a broad blade Y [531] which works powerfully in the water; I found one painted with a simple line pattern. (Handle 62 centimeters, blade 83 centimeters long.)

Y [824] The ubá is not a bark canoe, but rather a tree canoe consisting of a cedar trunk hollowed out with fire and ax. Ten persons could easily sit in the largest ones, without any goods to limit the space.

In front and rear a horizontal footboard is left where the hollowing begins.

B I S ● 501 I measured the canoes that brought us safely this far; besides the single canoe that we ourselves made on the Batovy, the flotilla contained specimens of the shipbuilding art of the Bakaïrí, Trumaí, and Suyá:

	Length	Center Width above	Center Width below	Depth	Width of Stern	Thickness of Bark
Ours from Batovy	6.70	70 cm.	56 cm.	27.5 cm.	67 cm.	37 mm.
Bakaïrí	8	64	56	24	63	11-21
Trumaí	7.70	53	39	27	57	16
Suyá	9	65	54	33	59	19

Y 501 Yuruna ubá: length 10.60 meters, greatest width 95 centimeters, depth 39 centimeters, thickness of wall 25 millimeters. Front footboard: one meter long, 90 centimeters wide. Rear footboard: 57 centimeters long, 44 centimeters wide.

/122 cont./

123 152 half an hour renewed howling and women's screams announced the arrival of Wilhelm and Carlos, who were led up and likewise gave expression to their friendly intentions with words and gestures.

142 /123/ There were mostly small, frail figures with small heads, receding chins, and ugly faces; among the old women there were truly magnificent specimens of witch-models. The 291 women in part wore the triangular uluri, in part a wardrobe garment new to us, a grayish-white bast loop that was drawn over 194 the hips and thickened into a small roll. The language in its cadence reminded us not a little of that of the Suyá, with which it had in common the nagging, squeezed habitus and could be immediately distinguished from all the Kulisehu languages by the frequent terminal sound of ts and by the f.

727 It was strange that the Trumaí had let themselves be taken by surprise in this way. Probably they had fled from the Suyá who had plundered their villages and from us at the same time. Their scouts, who were roving about among the Auetó, Yaulapiti, and Kamayurá, probably believed that we would not return directly to the Auetó from the Kamayurá, but would go to Schingú-Koblenz in order to join Perrot and Vogel, whose trip was already known to them, and reach the Auetó harbor on the river. The camp of the fugitives presented a spectacle of [162] disorder and confusion. There were about 50 persons in all; [352] numerous small fires were burning beside the brown hammocks, bundles of all kinds lay about and hung from the trees; the shelter-huts of the Auetó plantation remained unused. The • [501] Indians had come in part by way of the canals: a small flotilla of canoes had drawn up in the swampy water nearby, many of them in bad shape and where necessary pasted up merely with lumps of loam.

437 The beijús, the filled gourd bowls, and the cigars were necessarily lacking at this reception. They brought small balls of cotton and asked for beads. Unfortunately, we had given away almost everything to the Kamayurá and could therefore not offer much. With the remains, however, a few

SP8 Bororo
Trumai SP23
Bacairi SP7
Yaruma SP25

T 101 361 648

The Trumai were met on the west bank of the Kuluseu, between the Anahukua and Mehinaku ports. They had no canoes. We learned that their village was close to the Batovy. It would seem that they also have shifted their village site since Von den Steinen's encounter with them. [50]

All of these people live at peace with each other, though of course quarrels arose at times. Their common enemies are, however, the tribes living to the east and west, tribes that roam across the headwaters and depend on hunting rather than fishing for food.

B 101 829

The Bakairi gave the following list of tribes that are supposed to live in the forests east of the Kuluene: Kayahó (Kayapó); Kaviji; Turi; Maritsava; Phoi, who are pygmies, a little over a metre high; Penehoko, who are a very large people; Tsuyakadi, who also are very large; Yaruma; Suya; Tsuruna; and, on the Paranatinga, the Tonali, who are also known as Kayabi, Kajabi; Apiakala (Apiaka) and the Pana, who are a very tall people.

Y 101 829 648

The Kalapalu gave the names of the following tribes who are supposed to live to the east of the Kuluene and with whom they are permanently in a state of war: lower part of Kuluene, the Siuya (Suya) and Tsuruna (Juruna); directly to the east of their village, the Ahinkotl, Turi, Jaruma, Tumbilyaka, Kayapo (big feet) Alitsowa, Aiiva, Yahã, Ravine, Aruga (hide away to kill people), Yarpitsu (kill people), Tahulgi (pygmies). [See map, Plate XXV.]

Y B 648

Our attempt to meet some of these tribes that are supposed to have their villages close to the banks of the Seventh of September river was not successful. In view of the above linguistic grouping of the tribes, it is interesting to note their attitude toward each other. The Bakairi, who are Caribs, distrust and fear the Anahukua, who are of the same linguistic stock, affirming to me again and again that they are a bad people. They were relieved when we left their neighborhood. On the other hand they praised the Mehinaku, and were not even afraid to leave their goods about. The Mehinaku are Arawaks. My canoemen were also at ease with the Aura and the Yawalapiti, and seemed to expect nothing from the Trumai, whom they considered an inferior and poor people. The Auiti were watched with suspicion, but the Kamayula were actually feared, as well as the Tsuva, Kuikutl and Kalapalu, the first being Tupi and the last three Caribs; but the Paravute were praised for their honesty and peaceful disposition, and seemed to recognize in the Bakairi,

C